

ESSAY

Success in Government

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I. Expectations and Experience

Politics has been described as the art of the possible. This aphorism suggests the limited expectations that are widely held of what government can achieve. The expectations are colored by recognition of the difficulties which governments face in trying to accommodate conflicting pressures placed on them by various elements in the community. They also reflect disappointment in the performance of governments whose achievements almost routinely fail to match the idealism of their stated objectives.

In the democracies, parties compete for the right to form a government. It is the political counterpart of what happens in the free enterprise economies characteristic of democratic societies. Just as firms bid for market share, so politicians bid for votes. They talk of “image,” of “charisma,” of “packaging policies,” and of the various ways in which they can improve their appeal to the electorate. They use advertising agencies and public relations consultants.

Within this competitive framework the conduct of politics is adversarial. In this respect it has much in common with the way in which democracies manage their judicial systems. The interests of justice are felt to be served by pitting people against one another—the plaintiff against the defendant, the accuser against the accused. The impartiality which is seen as the basic virtue of the judicial system is sought within a structure that encourages people to behave in a wholly partial way.

So it is with politics. In principle, democratic government is committed to administering the affairs of the nation even-handedly and in the interests of all its citizens. In practice, governments come to power through exploitative factionalism, through parties aligning themselves with certain constituencies of interest whose objectives inevitably bring them into conflict with other constituencies of interest.

Free and democratic societies, through their management of economic, judicial, and political affairs, have institutionalized conflict. Much of the rhetoric of democratic idealism confers respectability and even nobility on conflict. A system which encourages dog to eat dog has been set forth as the finest and most honorable ordering of human affairs which the wit of man has devised.

Winston Churchill remarked that democracy was the worst system of government—except for all the others. With all its shortcomings, which reflect the state of the human condition, democracy remains as the broad framework which offers the best potential for government to achieve outcomes that meet decent aspirations and that honor human dignity. And yet democratic governments around the world frustratingly fail to satisfy their electorates. Cynicism abounds, directed not just at the parties which govern, but also at those which aspire to govern.

At this time, when government administration has reached such a deplorable state of

failure, the knowledge exists to create a national government capable of satisfying everyone. This knowledge has been formulated by Maharishi Mahesh Yogi from the Vedic tradition of knowledge as his Absolute Theory of Government. Central to Maharishi's Absolute Theory of Government is his insight that governments reflect the level of consciousness of their communities.

Government is the pure and innocent mirror of the nation, faithfully reflecting whatever is presented to it. (Maharishi Mahesh Yogi, 1992, p. 47)

Governments cannot rise above the level of national consciousness—the collective consciousness of all the individuals of the nation—no matter how idealistic their objectives may be. (Please refer to Orme-Johnson and Dillbeck, 1987, for a detailed description of Maharishi's principles of collective consciousness.) Unless the consciousness of communities and nations is changed, their governments will not be able to improve on their present undistinguished and often disastrous standards of performance.

In his Absolute Theory of Government Maharishi presents knowledge and technologies by which every government can administer the nation with the same orderliness and efficiency with which nature administers the entire universe without a problem. Maharishi describes his Transcendental Meditation and TM-Sidhi program as technologies of consciousness which easily and effortlessly align individual awareness with the total potential of natural law located in the simplest form of human awareness, spontaneously bringing all thought and action into accord with natural law. When the collective practice of these technologies brings the collective consciousness of the nation in tune with natural law, then violation of natural law, the cause of all problems in individual and collective life, has been shown to significantly decrease and life is spontaneously lived in an evolutionary direction—ultimately in complete harmony, orderliness and progress.

This monograph looks at how perfect government can be achieved—at how what may seem to be a fanciful utopian dream can be realized with absolute certainty. It discusses basic problems in government administration: reliance on economic policy, stress in collective consciousness, and conflict-driven political activity. It locates the basis of these problems in the collective consciousness of the nation which is not in tune with natural law, and it presents the knowledge and technologies of Maharishi's Absolute Theory of Government by which perfect government can be achieved.

This knowledge involves what may initially seem to be an unlikely interconnection between work in the unified field theory of quantum physics and the knowledge of consciousness from the Vedic tradition as brought to light by Maharishi. These two scientific streams coming respectively from the most recent findings in modern physics and from the oldest scientific tradition in history provide the underpinning for the changes that will revolutionize the art of government. The achievement of this remarkable correlation is Maharishi's work, which has been to integrate modern scientific knowledge and methods with those of ancient Vedic science. His study of the Vedic literature and interpretation of important aspects of the understanding of consciousness which had been misconstrued over millennia led to the development of the Transcendental Meditation and TM-Sidhi program, practical and proven technologies which eliminate

stress and bring life into alignment with natural law.

Maharishi (1986) explains that no government has been able to satisfy all its people because all have lacked the knowledge and ability to handle the nation as a whole. Maharishi points out that everything in the world is basically governed by natural law. Therefore, natural law is that one element which can be utilized to influence all individuals and all nations simultaneously. The holistic value of natural law has been glimpsed by modern physics as a single unified field at the basis of nature's functioning. Vedic Science has long known of the existence of this unified field of natural law as a field of consciousness. Only by making use of the holistic value of natural law available in the unified field of natural law which governs the whole universe can the whole of the nation be handled (Maharishi Mahesh Yogi, 1986, 1992).

Vedic scientists have, throughout their tradition, understood and directly experienced the unmanifest existence of a single, self-interacting field of pure intelligence or pure consciousness at the foundation of all the laws of nature. Maharishi (1980) emphasizes:

The whole of nature is automatically governed, it cannot just go on without any basis of organizing ability. . . . From this we find at the basis of all creation an element—consciousness, intelligence—which can function from within itself and which has infinite organizing power. This element must be a field of all possibilities, it must be the totality of natural law. (p. 11).

Quantum physicists in our time have also come to the conclusion that the unified field is a field of pure intelligence (Please refer to Hagelin, 1987 for a discussion of the unified field of natural law as a field of consciousness from a physicist's perspective.)

The confluence of these two scientific streams has given the world its most significant scientific advance—the capacity benignly and effortlessly to change social behavior and to eliminate negative tendencies from national life and from international relationships. Any government can make use of the unified field of natural law to create an integrated and harmonious national consciousness. Maharishi's technologies of consciousness—the Transcendental Meditation and TM-Sidhi program—through which this capacity is applied, give to governments the ability to eliminate problems and to effect positive change far beyond anything that has hitherto been available to them.

II. Current Problems in Government Administration

A. Reliance on Economic Policy

Recent years have seen a widespread and growing disillusionment with politicians in the democracies. It might have been thought that, with the collapse of totalitarian communism in Europe and growing pressure on it elsewhere, democracy would have been riding high. Many in the West were ready to claim these huge changes in the international order as a victory for democracy.

But the celebrations have been short-lived. The ostensible victor is now in real trouble. The pressure under which European communism collapsed seems to be applying its weight to all other political structures, including democracy. Western democracy has

always claimed the high moral ground, but now it is on the defensive in country after country.

The global sweep of this phenomenon logically can be explained only by seeing it as evidence of a change in global consciousness—a major transition from one phase to another. This transition has been achieved by the rising purity and coherence in collective consciousness generated by over four million meditators whose daily practice of the Maharishi's Transcendental Meditation and TM-Sidhi program (particularly the group practice of these programs which will be discussed in a later section) has been neutralizing stress in collective consciousness (Maharishi, 1986; Maharishi International University, 1990; Institute of World Peace, 1992).

Governments are struggling in the face of this change because they do not understand the nature of what is happening within their countries and around the world. As a result of this lack of understanding, governments try to cope with their problems on the wrong level and with predictable lack of success overall. For a time their efforts might appear to bear fruit in one or more areas of administration, but at the expense of what is happening elsewhere. The economy improves while social distress remains high. Or social pressures are ameliorated by pouring money into social assistance, but at a level that the economy cannot sustain. There is a lack of balance in what government can achieve and as a result people remain frustrated and dissatisfied.

Governments give primacy to economic policy. The conventional wisdom is that if the economy is put onto a sound basis so that sustainable economic growth can be enjoyed, then problems in other areas will become manageable. Social distress will be reduced and hopefully eliminated when people have jobs and have money in their pockets. Health will improve because people will be able to afford medical care. Crime will reduce because people will not need to steal to survive, and their stress levels will be lowered when they are employed and earning enough to make them comfortable. And for those few who continue to be disadvantaged within this happy scene, government will be able to provide care and support because a healthy economy will give it the fiscal resources which it needs to do so.

This is the theory implicit in the behavior and the rhetoric of politicians. It seems to be common to all “mainstream” parties, whose presentation of the theory differs among them only marginally, notwithstanding the extravagance with which these differences tend to be portrayed, especially at election time.

The experience belies the theory. While a soundly working economy is obviously desirable, it is not some master key which opens the door to fulfillment in all other areas of society—or even any other single area. Japan has been regarded as a model of economic efficiency, but its youth suicide rate is one of the world's highest and overall there is a very limited capacity of its people to enjoy their affluence. Another wealthy society which has also been seen as a paragon of economic efficiency is Switzerland. The Swiss have one of the West's most serious drug problems and a high incidence of AIDS. These are but two instances of societies under great stress notwithstanding their economic achievements. It is not credible, in looking at the international evidence, to maintain this purported linkage between economic efficiency and the broad fulfillment of a nation's people. And yet politicians continue to behave as though the connection

were unarguable.

The preoccupation with economic policy leads to endless debate nationally and internationally about particular economic schools of thought. Neo-Keynesians vie with neo-classicists, proponents of interventionism with free market theorists. Economic gurus move in and out of fashion. When one chosen approach to economic management fails to deliver satisfaction, an alternative approach is embraced, often with a messianic fervor about the splendid outcomes that it will allegedly deliver. Economic debate in the 20th century, with its intensity and intolerance, is not dissimilar to the acrimonious religious tractarianism of 16th and 17th century Europe.

Politicians caught up in the economic policy arguments often look for exemplars among other countries to argue that they represent models which their own country should be following. The economic grass seems to look greener on the other side of the fence. The media, the international literature and argumentation from parliamentary debating chambers and university cloisters to buses and bars all go round and round in the search of optimal direction.

It does not seem to occur to the political and other constituencies involved in this tortured exercise that their basic premise may be wrong. Given their repeated failure to find fulfillment through economic prescriptions, one can admire, after a fashion, their persistence in continuing to worship this clay-footed god, but not their rationality. When constant endeavor down a particular path of action is invariably unsuccessful, it suggests rather plainly that the approach in question is not efficacious.

There are many who challenge the centrality of economic policy and they tend to come from the political left. These are generally people who find unacceptable the human cost that so often seems to be associated with economic change. Since the world sharemarket crash in 1987, both governments and business in many countries have had to make painful adjustments to deal with the consequences of over-borrowing prior to the crash. The suffering induced by this has been reflected in high unemployment levels and stagnant or declining real incomes.

Much of the reaction against this pain has been expressed in a challenge to the primacy of economic agencies within governments. In countries such as Australia and New Zealand, where economic egalitarianism has been something of a tradition, there has been concern that economic policy management has resulted in a widening of the gap between the rich and the poor. Societies are becoming increasingly worried about the polarization of "haves" and "have-nots."

Economic policy is seen as requiring trade-offs. For every benefit economic policy seeks to deliver there is a cost to be paid in some other area—often in social policy. This understandably arouses dissatisfaction and, at times, strong hostility. The conventional approach to government around cabinet tables and within parliamentary caucuses is to horse-trade priorities. Political factors tend to determine how resources are allocated. It is a system which is almost guaranteed to produce widespread dissatisfaction because it is not based on objective rationality or equity. For every winner, there is a loser.

The conventional view, shared by almost all political parties, is that this kind of trade-off is unavoidable. It is seen to be akin to an economic law. Economics is all about making decisions on the allocation of scarce resources and, almost by definition,

not everybody's aspirations to use those resources can be satisfied.

It is pertinent to compare this view with the experience of nature's provision pointed out by Maharishi (1992). The natural order, where its laws have not been violated, is characterized by perfect functioning and balance. All basic needs are provided for in the most efficient and economical way. The infinite variety of creation reflects order and balance not just within the individual created unit, but also in the way in which that unit interacts with the rest of creation. There is an organizing power within nature which supports and maintains the evolutionary process infallibly and completely. Nothing is wasted, nothing misdirected.

Nature's laws work with complete impartiality. Their benefits are freely available across the whole of creation. For humankind nature's laws do not discriminate on ethnic, socio-economic, religious, gender, or any other grounds. They support all men and women everywhere.

The political process, on the other hand, chooses its winners and losers according to the philosophical constructs and the self-interested objectives of those in power. By its very character it cannot be impartial and even-handed in its delivery of benefits. Because of this, and notwithstanding rhetoric which seeks to proclaim otherwise, it has no basis for true equity in its treatment of the electorate.

B. Stress in Collective Consciousness

Some may argue that it is unrealistic to expect a political system to bring satisfaction into people's lives. This, it might be said, is the role of religion or of education or the humanities. But all these areas also reflect the community's or the nation's level of consciousness. Because the fundamental blockages to the achievement of satisfaction lie in the realm of consciousness—individual and collective—they can only be dealt with effectively at that level.

Again, it might be argued that finding fulfillment surely is the responsibility of the individual. It is certainly true that each individual, given the simple knowledge by which to do so, must make the decisions that will lead to his or her own fulfillment. It is also true that, as stress is removed from individual consciousness, the collective consciousness of the community or nation benefits accordingly. But what Maharishi's Absolute Theory of Government now tells us is that collective consciousness can be quickly transformed through the technologies of the Transcendental Meditation and TM-Sidhi program which are exponential in their effect, so that the process of achieving societal fulfillment does not rely just on the slow and incremental build-up of individual experience.

If governments are to succeed in bringing together and delivering policies which meet the needs of their people and satisfy their aspirations, then ways must be found to reduce and eventually eliminate community stress. The remarkable but very practical reality is that it is possible to create this vital underpinning of successful government. Government has a central role to play in the application of the technologies of Maharishi's Transcendental Meditation and TM-Sidhi program. The promise that they offer—a promise validated by a large and growing body of scientific research and practical experience—is that government can become an instrument for the renewal of soci-

ety, for the reduction and removal of collective stress, for the effortless achievement of social cohesion, of vastly improved health, and of effective economic performance reflecting harmony rather than conflict in collective consciousness.

C. Conflict-Driven Political Activity

The conflict-centered paradigms which underlie the administration of government, judicial procedures, and much economic activity within democratic societies today reflect community stress. Although community stress obviously represents the aggregate of individuals' stress, it has a life and characteristics of its own which feed back on to and intensify stress at the individual level. This results in a vicious cycle of negativity leading to conflict in society.

The totalitarian approach to the issues of conflict in the body politic is to seek to suppress opposition by force. In the democracies, opposition is seen as an integral part of the political order and attempts to deal with it are required by the rule of law to fall short of the blatantly oppressive. In neither case is the problem of conflict effectively managed. The reason for this failure is that conflict is perceived as being part of the normal order of things—something which has to be lived with rather than resolved. This view of conflict is at the root of the failure to deal with it.

For conflict is not a natural state of the human condition. Our discomfort with conflict is a reflection of this. We see it, rightly, as negative and destructive and it sits unhappily with our consciences. There is a deep human instinct about the unacceptability of conflict which is reflected in the sense of pleasure that we feel when conflict is settled and in the worry that persists while conflict remains. Apathy and callousness are part of the avoidance mechanisms used to insulate people against the distress caused by the existence of conflict and suffering but they are poor defenses which impose their own costs on the mental and moral well-being of those who adopt them.

Conflict in society obviously extends far beyond the political processes, but political conflict serves to fuel conflict at all other levels and to contribute to a situation that then requires responses from government. Much organized effort goes into dealing with the consequences of conflict and attempting to reduce its incidence. The cost in money and other resources is huge. The legal structure, the police, and the armed forces are the most obvious direct costs of coping with conflict. But much of health, social services and educational provision is committed to dealing with conflict and the stress which underlies it, either in reactive or in anticipatory mode.

Conflict runs counter to a basic principle of nature—the unifying principle. Research in quantum physics, particularly over the past quarter-century, has identified the unified field as the fundamental state of all the laws of nature. The basic understanding given by quantum theory is that the whole of creation is the expression of underlying universal fields through which every discrete aspect of creation is connected (please refer to Hagelin, 1987).

This connection originates at the level of the unified field, which theoretical physicists see as underlying all other quantum fields—gravity, electromagnetism, the strong interaction field, and the weak interaction field. The movement towards establishing the existence of a single unified field was powerfully boosted by the work of Weinberg,

Salam, and Glashow in achieving a theoretical unification of weak and electromagnetic forces, for which they received the Nobel Prize in 1979. Since then N=8 supergravity and heterotic superstring theory have provided a consistent quantum theory of gravity and a framework for the unification of all forces and particles of nature.

In effect, this work shows that nature is both unifying and diversifying. At one level—the unmanifest—there is a profound underlying unity in nature, while at the other level—the manifest—there is the appearance of extreme diversity. It is a logical inference that, because the dynamics of unification are fundamentally vested in the unified field which underlies all creation, while the dynamics of diversity stem from excitation of that field and are therefore wholly dependent on it, the unifying principle is the stronger of the two.

Conflict runs counter to this unifying principle. This is the basic reason why conflict creates suffering: it is a violation of natural law. It follows that political processes which are rooted in conflict must perpetuate suffering. They are incapable of bringing satisfaction to those whom they purport to serve. Enormous energy is expended by political parties in fomenting conflict and in dealing with its negative implications for themselves. This is energy which is not directed into positive channels and represents a huge cost in opportunities forgone.

The relentless pursuit of adversarial politics is an exercise in futility. What is perceived as “political reality” is, in fact, logical absurdity. By definition, negativity cannot produce positive outcomes. It is completely unrealistic to expect political processes which are entrenched in negativity to yield policies and government performance which meet the deeply felt needs of people for security, peace, and happiness. It is like planting weeds and expecting prize roses to grow.

The absurdity is tragically compounded by a genuine and widespread belief that adversarial politics is in the best traditions of democracy. It is seen as an expression of freedom—the freedom of people to speak as they will, to uphold any religious, political, or philosophical belief. Freedom is indeed a noble concept, but its benefits cannot be delivered to people from within a political system which is embedded in conflict.

The inability of the democratic process to deliver satisfaction to the voters of the various countries has given rise to deep cynicism and frustration. The politicians are aware of the odium in which they are held, but ironically they seem to be incapable of changing their behavior. The odium is directed not just at governments, but at alternative governments. There has probably never been a time when politics was held in less regard.

Because behavior within the political systems seems to be impervious to positive change, notwithstanding the weight of discontent with it expressed by the public, there has been in several countries a call to see the systems themselves changed. Italians, sickened by political and business corruption, have expressed a wish to move from the system of proportional representation which they have had throughout the postwar period to one much closer to a “first-past-the-post” method of electing parliamentarians. New Zealanders, frustrated with the behavior of their politicians and angered by the failure to deliver election promises, have indicatively decided that they want to move from “first-past-the-post” to proportional representation. In each case there is misplaced confidence that changing the method of electing governments will produce better gov-

ernments.

The problems are much more basic. The conflict-driven political processes of today's democracies will not be reformed by constitutional amendments. Nor are they amenable to change through preaching and admonition, especially when that admonition is itself delivered in an adversarial context. Change will only come as the problem is tackled at its source. This means, in the first instance, defining the problem accurately and then having the capacity to apply an effective solution. The next section looks at these key issues.

III. The Basis of All Problems: Violation of Natural Law

We have related in the first section Maharishi's explanation that governments are a reflection of the collective consciousness of the nation. Incoherence and disharmony in national consciousness is the basic reason why governments fail to deliver satisfaction to their peoples. Maharishi (1986) describes this incoherence as arising from violation of natural law.

In recent years especially, we have become very aware of the consequences of violation of natural law at the level of the physical environment—the destruction of natural resources, damage to the ozone layer, the extinction of animal and plant species. The relationship of cause and effect in this area is clearly discernible. The same relationship exists in the wider environment of social interaction among peoples. Their violation of natural law leads to ethnic and national conflict, political division, social tension, crime and health problems.

In the case of the physical environment we readily recognize that the repair of damage and the restoration of balance can only be achieved as attitudes and practices are brought into conformity with nature's requirements. Clearly, this also applies to the wider environment, although our recognition of this logic is less apparent.

While there is value in trying to educate and persuade people about the necessity of living in harmony with natural law, it is an unfortunate reality that this, of itself, is not wholly effective. Environmental groups committed to this approach have succeeded in raising awareness of problems and to some degree have catalyzed practical programs to deal with these problems, but they have a very limited capability to change human behavior. In the wider environment, churches and other religious agencies, together with social activists of varying kinds, have likewise struggled to persuade people to change their attitudes and their ways of dealing with one another at all levels. Much of this committed and conscientious activity has been an exercise in frustration for those involved.

The key to producing and sustaining positive change in the total environment is to allow society to be governed, effortlessly and spontaneously, from the deepest level of nature's functioning—the unified field of natural law which is a field of perfect orderliness (Maharishi, 1992, 1986). Only from this level can the chaos on the surface be eliminated.

Bringing about such a fundamental change need not involve any physical change in the structures of government or in the way that administration is organized. This is not

where the problem basically lies. Something new must be brought into government to revitalize and enliven the existing structures and processes. Changes in those structures and processes may naturally follow, but if that happens, it will be an easy and logical response to the deeper change that is already occurring.

How is this deeper change to be achieved? It can only come by allowing what Maharishi refers to as the “Constitution of the Universe” to become the basis of the constitution of the nation and the governance of all its affairs. The Constitution of the Universe represents the single, universal source of all orderliness in creation. Maharishi (1992) explains that just as the constitution of a nation contains the fundamental laws which govern the whole nation, the Constitution of the Universe represents the fundamental laws of nature which administer the infinite diversity of the universe with perfect order and without a problem. For a national government to succeed its constitution must be aligned with the constitution of nature’s government—the Constitution of the Universe.

The “Constitution of the Universe” is located in the unified field of natural law. (Maharishi Mahesh Yogi, 1992). The existence and nature of the unified field of natural law were recognized and understood many millennia ago by the Vedic scholars of India, who developed the world’s first systematic scientific tradition. Maharishi has reformulated this ancient knowledge and correlated it with the work of quantum physicists in unified field theory. The outcome has been a fusion of historic proportions between ancient and modern science and confirmation of the greatness of Vedic scholarship. The objective approach of modern physics has glimpsed the unified field of natural law which was directly experienced by Vedic scientists.

IV. Technologies of Consciousness: Maharishi’s Transcendental Meditation and TM-Sidhi Program

The Vedic scientists went further than mere identification of the unified field of natural law. Through their subjective approach they were able to develop a technology of consciousness which enables men and women to gain access to the unified field of pure consciousness simply and directly.

The exceptional power of this technology, delivered through Maharishi’s Transcendental Meditation and TM-Sidhi program, is the more remarkable for the fact that its application is essentially effortless and requires no additional inputs, nor the exercise of any other agency, to transmit its effectiveness. It is a complete technology of itself. Nothing else is needed.

These technologies allow the activity of the mind to settle down and in so doing, the awareness becomes identified with the deepest level of nature’s functioning, the unified field of natural law. “With . . . the Transcendental Meditation and TM-Sidhi program, human awareness is capable of functioning from that level which is the self-referral level of performance of the unified field” (Maharishi Mahesh Yogi, 1985, p. 60).

The simple act of transcending thought through Transcendental Meditation and reaching the unified field of pure consciousness brings an influence of balance and harmony into the life of the person so engaged. When the individual gains the ability to

function from the self-referral level of the unified field of natural law, life is spontaneously lived in accord with natural law, free from mistakes and problems (Maharishi Mahesh Yogi, 1986).

A very substantial body of scientific evidence—more than 500 studies from 200 universities and research institutions in 30 countries—shows that the regular practice of the Transcendental Meditation and TM-Sidhi program reduces stress and thereby brings everyday living quite spontaneously more and more into harmony with natural law. It is an evolutionary process, where the benefits are instantly realizable and progressively evident. Transferring these benefits from the individual to the societal level can be achieved on an exponential basis, given the field nature of consciousness. Consciousness, like other fields in nature such as the electromagnetic or gravitational fields, is invisible and immaterial, yet waves propagating through such fields produce influences throughout the field. The field of pure consciousness is unbounded and all pervasive; influences propagated through the field are therefore nonlocalized. (Please refer to Hagelin, 1987.)

As early as 1960, Maharishi drew attention to the fact that when just one percent of the population of any given area practiced Transcendental Meditation, there was a measurable effect across that area of increased harmony and coherence, reflected in a wide range of social and economic indicators. With the introduction in 1976 of an advanced Transcendental Meditation technique—the Transcendental Meditation-Sidhi program—Maharishi further predicted that a comparable effect would be engendered by an even smaller group—equivalent to the square root of one per cent of an area's population—practicing the Transcendental Meditation-Sidhi program together in one place.

The phenomenon predicted by Maharishi and demonstrated by 41 studies is an outcome of a phase transition to a more orderly state, familiar in other areas of physics. The best known example of such a transition is that from a liquid to a solid or a gas. Other examples can be seen in superconductivity, superfluidity, ferro-magnetism, and lasers. In all these areas there is a critical threshold at which the incoherence of individual components in a system is overcome and the system begins to operate in a coherent, or orderly, way.

The coherent elements in a system have an influence on the total system that is proportional to their number squared, whereas incoherent elements have an influence proportional just to their number. This means that a small sub-group of coherent elements, proportional to the square root of the total number of elements in the system, can create a coherent influence which outweighs the incoherent influence of all the other elements and thereby brings order to the entire system.

The orderly and harmonious effect on the environment generated from the field of pure consciousness has been called by scientists “the Maharishi Effect” in honor of Maharishi Mahesh Yogi who first predicted it. It offers to governments the ability to bring order and harmony into the lives of their nations and into relationships between nations.

The raising of coherence in collective consciousness through the Transcendental Meditation and TM-Sidhi program is clearly based on the operation of a scientific principle. The process is rightly described as a physical phenomenon rather than the out-

come of an application of social science theory. Nevertheless, the way in which the Maharishi Effect works is measurable through social indicators. The 41 extant studies of the workings of the Maharishi Effect show a variety of social indicators positively affected by the Transcendental Meditation and TM-Sidhi program, including conflict in war situations, crime, accident rates, hospital admissions, and the incidence of arson. In addition, the effect registers positively on economic indicators such as growth rates, employment, stock market trends, and patent applications, the latter reflecting beneficial effects on creativity. (Please refer to Institute of World Peace, 1992 for a summary of the research on the Maharishi Effect.)

All 41 studies of the Maharishi Effect have been consistent in the directional thrust of their findings—the indicators have invariably improved. Extensive use has been made in these studies of time series analysis, a sophisticated statistical tool which enables the effect of an intervention, such as the application of the Transcendental Meditation and TM-Sidhi program, to be accurately assessed. Time series analysis controls for cyclical effects and seasonal trends. In all cases there has been a high correlation between the application of the technologies and reversal of negative indicators, generally with an extraordinary probability factor of less than one chance in 10,000 that the correlation could be due to other factors.

The analysis is further strengthened by an absolutely consistent tendency for the indicators to improve immediately after the application of the Transcendental Meditation and TM-Sidhi program. This is strong statistical evidence of a causal relationship between the practice of the technologies and improved social and economic indicators.

The early experience of the Maharishi Effect reflected situations where the numbers of those practicing Transcendental Meditation in an area (usually an individual city or a category of cities was studied) reached or exceeded one percent of the area's population. After 1976, with introduction of the Transcendental Meditation-Sidhi program, the studies generally reflected situations where group practice of the program reached or passed a threshold level of the square root of one percent of the population involved.

In all but one of the cases based on group Transcendental Meditation-Sidhi practice, the studies were of experiments conducted for a limited period. Even though the square root of one percent of a population is a small number of persons (the square root of one percent of the world's population, for instance, is just over 7,000), the logistics of bringing them together for regular group practice over a prescribed period can be quite formidable. For the most part, those participating must eventually return to homes and jobs.

While this has been a limiting factor in studying the Maharishi Effect, it has underscored one other critical tendency. As soon as the group practice of Maharishi's Transcendental Meditation-Sidhi program stops or falls below the threshold level, the indicators start to revert back to their original states. This obviously provides further verification of the cause-effect relationship, but it demonstrates that increased coherence levels in consciousness can only be sustained while group practice continues at or past the threshold level.

In the one case among the 41 studies where group practice has been continuous, the benefits have been sustained and progressively enhanced. This case relates to crime in

the Merseyside area of Britain and the effect on it of ongoing practice of the Transcendental Meditation-Sidhi program by residents who had elected to live in an “ideal village” at Skelmersdale, thereby facilitating their ability to perform their Transcendental Meditation-Sidhi program together.

The period of the Merseyside study, as reported to the annual conference of the British Psychological Society, Criminal and Legal Division, in March, 1993, extended from 1987 to 1990. During that time the Merseyside crime rate fell by 16 percent, while in the rest of England and Wales over the same period it rose by 20 percent. This meant that by 1990 crime in the area was at a level of 70 percent of where it would have been if Merseyside had, since 1987, experienced the average rate of crime growth of the rest of England and Wales.

It was estimated that, based on UK Home Office figures, the cost savings of reduced crime in Merseyside over the period of the study amounted to 850 million pounds sterling. This was almost certainly an underestimate in that petty crime (incidents involving less than 20 pounds) was not included in the police statistics. Merseyside moved in 1990 from having the second worst crime rate of the 10 major metropolitan centers of England and Wales to having the second best.

The Maharishi Effect, as demonstrated through these 41 studies, reflects spontaneous behavioral change on a wide scale, bringing thought and action more in accord with natural law. The technologies of consciousness which produce the Maharishi Effect are therefore instruments that enable the lives of communities and nations to be brought into harmony with the Constitution of the Universe.

The threshold levels referred to earlier—one percent of a population practicing Transcendental Meditation and the square root of one percent of a population practicing together Maharishi’s Transcendental Meditation-Sidhi program—are minimum criteria for inducing a phase transition to greater orderliness and harmony. The higher the extent of participation above those levels, the greater will be the impact as measured by the social and economic indicators. Positive trends will occur more substantially and quickly with the enhanced Maharishi Effect provided by bigger numbers of meditators and sidhas (the term used to describe practitioners of Maharishi’s Transcendental Meditation-Sidhi program).

Group practice of the Transcendental Meditation and TM-Sidhi program is effective first, because it tackles problems at their base causal level in the consciousness of the nation and second, because the technologies operate with complete naturalness. These are not contrived technologies that require any strain or effort in implementation. They work easily and rapidly because they are fully aligned with the mind’s natural tendency to move towards its source in the unified field of pure consciousness. (Please refer to Maharishi, 1963 for a detailed description of the principle of the natural tendency of the mind and the application of this principle in the Transcendental Meditation program. Maharishi summed it up when he said:

There does not exist, nor will there ever be, a more powerful or proven technology to transform the trends of life in society. No government worthy of the name could deprive its citizens of the immense practical benefits of this most advanced knowledge of our scientific age. Through my Vedic science and technology—the science and technology of the unified

field—any government leader can have easy access to the unified field and raise the administration of his government to be in perfect alliance with the administration of nature's government (Maharishi International University, 1990, p. 3).

V. The Policies of an Enlightened Government

All governments need within their countries the vital underpinning provided by coherence-creating groups based on Maharishi's Transcendental Meditation and TM-Sidhi program. Without this, governments will continue to struggle with policy development and implementation. Incoherence in national consciousness impairs the understanding of issues and the analysis of problems, so that thinking is confused and misdirected. Policies based on such thinking must inevitably be sub-optimal and the process of administration must lack smoothness and effectiveness.

The first priority of government should therefore be the setting up of groups to practice the Transcendental Meditation and TM-Sidhi program regularly and in sufficient numbers to induce the Maharishi Effect. The objective should be to bring together a group significantly larger than that required to reach the threshold level of the square root of one percent of the population. This would intensify the Maharishi Effect and thus bring faster and deeper change, which the social and economic indicators would reflect.

With such a group in place, the whole of government will benefit. Coherence in national consciousness will be reflected in every area of policy. Policy development will show a proper understanding of the cause-effect relationship, sound analysis of the issues and wisdom and sensitivity in assessing the implications of policy implementation. The administrative process will move smoothly and efficiently.

Maharishi (1986) explains that the effect of coherence, at the levels of both the individual and society, is the ability to think and act spontaneously in accord with natural law. An observed result of the reduction and removal of stress is more clarity in thinking and greater creativity. These will be reflected in economic performance and in a progressive shift of focus and resources to activity which is nourishing, supportive, and evolutionary.

People become more self-sufficient as coherence rises and this naturally predisposes towards a free market environment. The state has a role in helping to train people in skills acquisition and state agencies can assist productive enterprise in various ways to realize its potential, but controls and heavy-handed interventionism will not be needed in an environment in which activity follows natural law.

Increased self-sufficiency will be reflected also in a diminishing requirement for people to be supported by state benefits. There will be less dependency because of the reduction and eventual ending of unemployment and because living in harmony with natural law will lead to a disease-free society. Maharishi (1986) points out that the source of sickness is violation of natural law and when this violation stops, as it will spontaneously do in an environment of higher coherence, good health will be the norm.

Although dependency will be reduced, it will be appropriate for the state to provide financial support for the elderly and for mothers with young children. Mothers should

not have to work for economic survival and should be free to give their attention to their children's upbringing. The elderly should have the financial resources to enjoy retirement and should also be supported and encouraged to make a continuing contribution to the community through their wisdom, experience, and leadership.

The reduction and eventual elimination of crime will be another massive benefit of displacing incoherence in national consciousness. In addition to enhancing greatly the quality of life, this will deliver huge financial savings to the community and to the government.

The cumulative effect of greater economic growth, reduced and eventually eliminated unemployment, reduced dependence, better health, and lowered crime will be a fiscal situation that will allow taxes to be set at a low level. This will support the principle that those who earn know best how to spend.

Not just policy development and management, but the whole political process will change under the permanent influence of coherence in collective consciousness. Conflict in politics will end, making political parties redundant. Political debate will focus on substantive issues, rather than on shallow maneuverings and posturings for perceived partisan advantage. The best persons for the jobs will be appointed to governmental posts.

The phase transition that results in these outcomes will induce a state of complete orderliness, balance, and harmony, both in society and in the physical environment. As incoherence is reduced at all levels, the laws of nature are able to structure greater order in the system. When taken to its furthest and logical extent, this principle leads to the total displacement of negativity and the creation of what Maharishi calls "Heaven on Earth."

As world consciousness becomes purer and purer through the influence of coherence-creating groups in different continents, we are going to have Heaven on Earth. Negativity will not exist. The difference will be the difference between night and day. We are headed toward that day, and it's not very far, when the whole human race and every government will be high above the reach of problems. (Age of Enlightenment Press, 1992, p. 35)

Government will create for the nation a framework of higher consciousness that will allow society and all its members to experience permanent fulfillment, satisfaction and peace at all levels of their lives. Maharishi (1963) explains that it is for this purpose that nature has created us. The logic of evolution is that the resources are always available to enable nature's purpose to be achieved.

Nature's answers are simple, direct, logical, practical, and effective. Without them governments will inevitably fail. With them, no government can do other than succeed.

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